VOL. XV. NO. 10.

THE American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS AMONG THE FREEDMEN AND ABROAD.

HE HATH SENT ME,...TO PREACH DELIVERANCE TO THE CAPTIVES...TO SET AT LIBERTY THEM THAT ARE BRUISED.

OCTOBER, 1871.

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NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,

ROOMS, 59 READE ST.

Price, 50 Cents a year, in advance.

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59 *Reade Street, N. Y.*

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American Missionary.

VOL. XV. OCTOBER, 1871. NO. 10.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

VIRGINIA.

Hampton Normal and Agricultural Institute.

RESULTS—PROSPECTS—METHODS.

In the article below, Gen. Armstrong presents encouraging views as to the results and prospects of the School at Hampton, Va. He adds some decisive estimates of the capacity of the colored people and presents some opinions as to the correct methods of their training.

RESULTS.

A class of twenty young men and women graduated last June, and are already employed in teaching.

The Institute has already been practically adopted as head quarters for colored teachers in the State, and county superintendents of education are in free communication with the Principal. There has been a marked cordiality and politeness in the course of the Southern people towards this institution, and students who have in vacation engaged in teaching have uniformly reported a pleasant experience.

About three thousand children have already come under the influence of our pupils in day and Sunday Schools, as most of them have taught during their course of study.

PROSPECTS.

The prospects of this Institute for the coming year are encouraging. The attendance will be nearly 100, the grade and scope of the studies will be higher and larger. The industry of printing which has proved so successful at Cornell University is to be introduced. There has been great success in teaching young women to run the sewing machine. The industrial character of this school will become more and more varied; when government shall, as it probably will ere long, take charge of the system of national telegraphy, instruction in that art will have prominence. It is important to offer instruction in those arts from which colored youth are now practically excluded, such as photography, practical engineering, surveying, etc., — and to make them familiar with the best kinds of farming machinery.

CHARACTERISTICS AND METHODS.

The colored race can not be saved by tuition alone; mere conceptions of a higher plane of life will not elevate them. They need habits of labor. Teaching them to work and to glory in it will check the growth of a dangerous class of paupers. The demand for poets and orators is in a fair way of fulfillment, that for men of tremendous energy is well nigh hopeless. Improvidence and laziness must be overcome by some propelling force, hence the manual labor feature of this school. The negro can acquire all the languages ancient and modern without difficulty;

he can conquer Algebra and cope with the calculus; he is full of possible heroism and will fling himself gloriously into the forlorn hope; he is full of enthusiasm, and takes kindly to the Christian graces, but he is content to live in a hut with just enough to eat and drink. He needs *force*; his educators should bear this in mind or they will fail even though they produce shining examples of amazing learning.

The question of educating the Freedmen is the most interesting one in our social science; the conventional methods should be thrown aside except in so far as they are adapted to the end in view. The half time schools of Germany and England ought to be studied, "A New Departure," is needed not only in their common but in their higher schools.

I hope the American Missionary Association will take the lead in this new field and as they have occupied far more ground than any other body, so may they occupy, in the cause of negro education, the highest ground that the best wisdom and experience of the age shall justify.

S. C. Armstrong.

MISSISSIPPI.

Cheering Reports—Great Wants

The following letter from Bro. Beals will cheer and touch the hearts of our friends. Its report of the revival, the converts, the church, is full of encouragement; its call for help will not pass unheeded. His call for $100 to build "a little home" for the family he mentions, *has already been met;* for the letter in manuscript was sent to a friend to whom such appeals are seldom made in vain, and the prompt response was the $100. But the greater need mentioned by Bro. Beals is for more room in the school to accommodate the applicants whom he must now reject. We send the letter out on the wings of the wind, praying that it may be wafted to some benevolent hearts that will not suffer these hungry pupils to be turned away for want of room.

Tougaloo, Aug. 13, 1871.

CORN AND COTTON PROSPECTS.

The season has been one of extremes, first wet and then dry. But providence seems to smile upon us notwithstanding. Our corn is evidently reduced, by dry weather, about one-half, but will still yield us from six to ten hundred bushels.

Our cotton, which had to be planted two or three times over, and seemed almost a failure, has come forward lately, and is now better than last year. We have a good prospect of making from ten to twelve thousand lbs.

SPIRITUAL HARVESTS.

But we are reaping fruits infinitely better than these. Our long-continued revival has given us joy, greater than ever before. Nearly all the young men present, when you were here [referring to a visit of an officer of the Association. Ed. Am. Mis.], are now hopeful Christians, of the most earnest sort; quiet, self-denying, loving disciples; ready for any work for the master; looking forward, in three or four instances, with longing desires to preach Christ in the jungles of Africa.

AN INTERESTING FAMILY.

Perhaps you may recollect two tall young men from below Reymond, by the name of G——. The oldest 20; the youngest 17. Since you were here they have been joined by a third brother, aged 19. They have all come out, shining examples of God's grace; and three more humble or more able Christian young men can rarely be found. Many others have shared the same blessings, but I mention these because they, with a sister, now with us, constitute an entire family of children, and are all members of the church. They are adults of large size, all yellow, all the children of their former master, now living. This man was willing to give the family a comfortable support so long as they could make for him $1,500 or $2,000 a year by their labor, but is very hard with them now that he is getting the last profits of his former slaves. The daughter and middle son

raised last season 25 bales of cotton, but were told when they asked for settlement that they had nothing coming. When anything is said of it, tears come in their eyes, but they make no reproach, utter no murmur. The mother is begging to come here to be near her children. I want a hundred dollars to build, this more than widow, a little home on our mission land.

I cannot but think the good Lord will send us immediately the means to keep this hopeful family together, and in school, till we can send the sons to Zulu, to gather her scattered thousands, waiting the Saviour's call.

THE CHURCH.

The church here has doubled its numbers since your visit. One of our latest converts, a man about forty years old, works some of our land on shares. He had been a member of a church several years, but thinks his practices unchristian, and his ideas of true piety too crude to be genuine. He says now he has begun a new life. That henceforth he intends to walk with Christ and take the cross. I wish you could listen to his earnest prayers.

Our Sabbath-School is full of interest. In it are instances of the power of truth, naked truth, such as I have never seen before. I have heard numbers of these young men from neighboring plantations commence talking over their lessons at the chapel door, and not get ten rods from the building in an hour, so absorbed are they in the subjects of study. William Iverson is one of our converts, and now a member of our church. Sometimes he goes long distances round on Sabbath morning to bring some stray child from the back yard playing marbles, or induce some man, who lounges away all the day, to come to school. With longing, loving heart he is watching for souls.

APPLICANTS MUST BE REJECTED FOR WANT OF ROOM.

Dear Brother, what shall we do with more than forty young men and girls, who are begging admission here, who cannot be accommodated with sleeping apartments? I begged General Howard to allow me to erect a temporary building, about sixty by thirty, for ten new rooms. Yet the vacation is about half gone and no preparation made. We shall have a hundred applications before another month. God has raised us up the men to evangelize Africa, but the means to train them is not here. Here are the sacrifices, but the altar and the wood are not prepared.

Pray for us.

Your Brother,

H. S. Beals.

A TEACHER IN VACATION.

One of our teachers sketches below an account of her vacation employments and enjoyments as well.

——, Ohio, July 25, 1871.

The first Sabbath at home, the Sunday school wanted to hear from the South: they seem very much interested in the work at Talladega.

Some of them wanted to know if we had any old people in our Sunday school, so I gave them the history of that precious class, from its beginning.

They were surprised, as if that phase of the work were a new revelation. The idea of that Sunday school library at Talladega, and the placing in each school a "Silent Comforter," like the one Mr. Sticker gave my class, seemed to them a good thing. The Superintendent said yesterday he would send a package of papers, weekly, to our school at Talladega, and if agreeable to me, would take up a special collection for the "Old People's Class," to place a "Silent Comforter" in every school.

The ladies are much obliged to you for the advice you gave about boxes for the home. As a result, last Sabbath, they resurrected the "Freedmen's Aid Society," which has been dead since last October. Could you have seen them as one and another, and another

came, saying, "tell us more about those Old People, and only let us know what you want, and we will work," you would have thought they had zeal. To-day, I find the ladies are not the only ones wide awake. This morning a band of the school children came up, headed by little blue-eyed Carrie, with a note from her mamma, which ran thus, "Carrie is anxious to have a missionary society among the little girls: she says they could make a quilt for the Freedmen. She seems so much in earnest about it, I wanted to ask you if it would be worth while, for them to gather up pieces and meet one afternoon a week for missionary work. Can children begin to do for others too young? I would be willing to cut and fix their work at least one-fourth of the time, and have them meet at our house as often as they please." And so it went on. Won't this be nice work for me, for the summer? And so we can begin to get bedding for those new rooms in Swayne Hall.

When I go into the neighbors' houses the little children come running with this and that, to know if it is good enough to send to Talladega.

A child four years old, cried heartily this morning, because, for a few minutes, she thought her prettiest papers, that she had picked out to send to Talladega this week, had been lost.

Truly yours, J. P.

INDIANS.

THE RECENT CHANGE IN THE INDIAN BUREAU.

A few days ago, Mr. Ely S. Parker, late Commissioner of Indian Affairs, retired from office. The letter announcing his resignation stated, in a tone of irritation and complaint, that the office had been reduced to a mere clerkship, and gave this fact as the reason for his throwing up the position. The President has appointed Mr. Felix R. Brunot, of Pittsburg, to fill the vacancy. The newspapers have scarcely noticed this occurrence, and yet in it we have the issue of a contest which has been waged at Washington since the inauguration of President Grant; in it we have a revolution in a most important branch of public affairs; in it we have, for the time at least, the complete overthrow of a most gigantic system of wrong, robbery, hypocrisy, greed, and cruelty, and the triumph of right, of official integrity, of administrative economy, and of the principles of Christian civilization. That our readers may fully understand what has been accomplished by the persistent efforts of a few good men, impelled solely by considerations of public duty and welfare, and how they have at last put down an evil which was entrenched in all the high places at Washington, and which had its connections and supporters in all parts of the country, we propose to describe the operations of the Indian Bureau, and the changes made in it which led to the retirement of Mr. Commissioner Parker.

The Government might adopt one or the other of two alternatives in its treatment of the Indians. It might exterminate them rapidly and relentlessly; or it might seek to protect, to civilize, and to Christianize them. In theory, it has chosen the latter alternative. The practical administration of its Indian affairs, however, has rather been based upon the former, and has even been made the worse by the element of hypocrisy which the civilizing and Christianizing theory has necessarily introduced. The business of the Government growing out of its relations with the Indians is transacted through the Indian Office, a bureau of the Interior Department. Over this bureau is placed the Commissioner of Indian Affairs, who is practically responsible for the management of the office, although under the general supervision of the Secretary of the Interior. Amid the very numerous and very different

duties of his department, the Secretary has of course neither the time nor the opportunity to interfere with the details of the Indian Office, and he is probably not informed as to what takes place therein, unless some important question is directly brought to his personal attention by appeal. Until the last year, the Territorial governors were superintendents of Indian affairs within their respective jurisdictions. Agents are also distributed among the various tribes, who come into personal contact with the Indians, and are the means of all ordinary communication between them and the Government. In accordance with the provisions of various treaties, and with a policy which has long prevailed, immense sums of money are appropriated each year by Congress for the support of the Indians. A portion of this money is to be paid directly to the tribes or to their chiefs, but the larger part is to be expended in the purchase, transportation, and distribution of supplies.

Here lies both the source of the corruption which has made the Indian Bureau a disgrace to the Government, and the opportunity for the "Indian Ring" which has long intercepted so large a part of the public bounty destined for the savages, and which has grown so strong by its powerful connections, both political and commercial, at the East and at the West, that its overthrow has seemed impossible. This Ring was politically strong, for it rendered important partisan services, and its members were to be found in both Houses of Congress. Much of the Indian appropriations was actually expended for purposes purely political. The Territorial governors, as Indian superintendents, were expected to use all their patronage, and all the appliances so well known to "men inside politics," to secure the control of each new-formed State as it emerged from a Territorial condition. These expenditures, however, were merely for the sake of preserving power; the greater part of the Indian appropriations kept up its steady flow, undisturbed by any obstacle or opposition, into the pockets of the fortunate members of the Ring. The methods by which the money was intercepted on its way to the Indians were as numerous as the ingenuity of greed and dishonesty could invent. An army of contractors preyed upon the Bureau, and amassed vast fortunes by furnishing and transporting the most worthless supplies at the most exorbitant prices; others presented themselves beyond the confines of civilization and the reach of the law, at the time of annual payments to the tribes, and boldly demanded, and, by the connivance of agents, received, under the pretence of services rendered, a large percentage of the moneys as due to themselves; agencies were frequently sold to the highest bidder, who of course reimbursed himself with unlimited interest from the appropriations which passed through his hands. It is well known that most of the Indian wars have been caused by the violations of treaty obligations, these frauds for which the nation itself was held responsible; and the wars in turn reacted upon the "Ring," making it bolder and stronger; for war required more supplies, more transportation, more contracts, and more plunder. This is the system which a tempest of righteous popular indignation ought to have swept away, but which has required years of earnest labor from some of the best and ablest citizens of the country even to check.

President Grant seems to have been convinced that a reform in the administration of Indian affairs was necessary. Military man as he was, he favored a kindly and Christian like treatment, rather than measures of repression and reprisal. Soon after his inauguration, he called upon the two Societies of Friends

to nominate the superintendents for two of the many superintendencies, and to appoint and supervise the agents which were to be stationed in these districts. It is not probable that he was then familiar with the frauds and iniquities which had long been practiced through the Indian Office, but his eyes were soon opened. A delegation of influential gentlemen from Philadelphia, including Mr. Eli K. Price, Mr. William Strong, now Justice of the Supreme Court, Mr. William Welsh, and others, waited upon the President and the Secretary of the Interior, and revealed the whole truth. This committee was acting primarily in behalf of schemes for civilizing and Christianizing the Indians, but incidentally in the interests of an economical and honest administration. It succeeded in convincing the President and Secretary that Indian civilization was impossible without a reformation in the department through which the Government holds intercourse with the tribes. At the suggestion of these gentlemen, the President and Secretary promised to recommend the creation of a board of unpaid commissioners, who should have joint control with the Secretary of the Interior over appropriations for the benefit of the Indians. The recommendation was speedily and earnestly made. Congress responded to the suggestion, and passed the required statute; and the President appointed as such commissioners some of the ablest, purest, and best citizens of the country. This was the first blow which the Ring received, but though a staggering one, it was not fatal, and the monster soon recovered all its original vitality and vigor.

In the meantime, the President had appointed as Commissioner of Indian Affairs and head of the Bureau General Ely S. Parker, who had been one of his military family, to whom he was warmly attached, and in whom he had the highest personal confidence. Mr. Parker is himself an Indian, hereditary chief of one of the Western New York tribes, and it was supposed that his sympathies would secure protection and justice for the whole race. He did not, however, co-ôperate with the advisory board. He thought, as he states in a published letter, that the power of supervision and joint control given to the board would produce confusion in his office. Through his influence with the President the law was virtually nullified, and, although it was soon apparent that the Ring was managing Mr. Parker as it had managed his predecessors, the advisory commissioners were unable to effect any important reforms in the management of the Bureau under the statute as it originally stood. Congress, therefore, at its next session, passed another statute so stringent in its terms that evasion seemed impossible. It directed and required the Commissioner of Indian Affairs to call upon the board of unpaid commissioners to aid in the purchase and inspection of goods, and to supervise all expenditures of money appropriated to the Indians. But even this peremptory command of the legislature was not enough. Mr. Parker nullified the statute by calling upon the board to aid in the purchase and inspection of dry goods only, which form a very small part of the supplies procured by the Bureau. From the evidence afterwards laid before a committee of Congress, it appears that, in the face of the law, he made private contracts at exorbitant prices for stores, provisions, transportation, and the like, without conferring with the board. The system of evasion was carried to such an extent that one of the commissioners* determined to test the efficiency of the law in the most formal manner. In December last, he presented a com-

* This is a misapprehension. The gentleman who preferred the charges though in full sympathy with the Commissioners is not one of their number.—(*Ed. Am. Mis.*)

munication to the Secretary of the Interior, setting forth all the foregoing facts in detail. This letter and the charges therein were referred to a committee of Congress. After a long and careful investigation, the committee made a report during the past winter, fully sustaining all the facts alleged; they pronounced the commissioner incompetent and neglectful; they found that affairs in his Bureau were conducted in direct violation of express provisions of the law; they simply absolved him from any personal complicity with the fraudulent practices. On the footing of their report, the committee recommended a further measure as a thorough and complete remedy, which Congress at once enacted into a law. It provides that the signature of the executive committee of the board of commissioners shall be a prerequisite for the full payment of every draft upon the Treasury for money appropriated to the Indians. Mr. Parker placed a construction upon this statute which greatly limited its efficacy, and decided that its restrictions applied only to contracts which might be entered into by the Bureau, and that he was left free to disburse moneys through the agents and superintendents without the supervision of the board. A number of vouchers, similar in their character to those of the prior year, were actually paid by the Treasury under this ruling. An appeal was taken to the Secretary of the Interior. Mr. Delano overruled the Commissioner, and decided that all drafts upon the Treasury for moneys appropriated to the Indians must first pass under the supervision of the executive committee of the board. The resignation of Mr. Commissioner Parker followed immediately upon this decision of the Secretary; it was this act which had, as he complained, reduced his office to a mere clerkship.

What the board of unpaid commissioners have already accomplished in the way of economy may be learned from one or two examples which we take from numerous similar instances. During the past year, over $179,000 were paid to one company under a private contract made by General Parker for the transportation of Indian goods up the Missouri River. This year, the contracts being let under the supervision of the board, the same transportation company has agreed to carry an equal weight of goods, over the same route and for the same distance, for a little more than $20,000. A contractor who furnished cattle the past year at exorbitant rates, has made bids for the like supplies during the present year. The prices paid him last year were 133 per cent. greater than his bids for the present year, although cattle are higher in Texas now than then.

It is plain, from the foregoing facts, that a reform has been commenced and carried on in the face of a determined opposition, unprecedented in the history of the Government. The snake has been scotched, but we are afraid not yet killed. Already the Ring is moving. On Friday, August 11, the following item appeared in the Washington correspondence of most or all of the New York daily newspapers: "It is believed here, by persons who profess to know, that the new Indian Commissioner is so strongly in sympathy with the Indians that he will be very much embarrassed in dealing with them and, at the same time, complying with the provisions of the law, *which are not in accord with his broad views on the Indian question.*" This is mendacious to the last degree; it is a feeler sent out by the Ring. The laws, as we have seen, are favorable to the interests of the Indian; Mr. Brunot's influence was strongly exerted in favor of their enactment; they are in exact "accord" with his "broad views." It is not the laws, but the violation of the laws, to which he is opposed. The violators fear him, and will seek every means for his overthrow. But we have confidence in the result. Congress has

done well; the President has done well; and it is cheering to the friends of Indian civilization, and of an honest and capable civil service, to learn that the Secretary of the Interior is anxious and urgent that Mr. Brunot should accept the most responsible position which the President has offered him. All that is now needed is the support of an enlightened public opinion. Let this be arroused, and the Ring is crushed.

CHINESE IN AMERICA.

CHINESE IN THE OLDER STATES.

The best article in *Scribner's Monthly* is by a practised journalist, Mr. W. F. G. Shanks, who has been up at North Adams, inspecting the Chinamen, and can tell us how they are doing after one year of trial. They are doing very well. The immediate cause of their coming was a dispute between their employer and his former workmen. He appears to be a man of energy and tenacity. Ten years ago he defeated a determined strike against the employment of machinery in his manufactory; just before calling in the Chinamen he had kept the whole factory running for three weeks with only a single man in it, this man being a workman who would not join the "Crispins," and whose dismissal the Crispins demanded. He next discharged a full set of hands who were playing him a common trick of trades' unions, and turning out inferior work in the expectation of forcing a rise in the price of labor. To take the place of this set he hired another, but the Union ordered them not to go to the benches, and they obeyed. It was this last vexation that determined Mr. Sampson to send to San Francisco for Chinamen. The Chinese brokers made enquiries into his character and commercial standing, and satisfied themselves also that he did business in a small town—for they will not send their countrymen to towns so large as to possess a rabble of prejudiced men—and then procured him seventy-five young fellows from eighteen to twenty-eight years old, who were shipped to Massachusetts at an expense of about $125 a head. "The cleanest lot of emigrants that ever went over the road," a conductor on the Pacific road said of them. The original expenditure being not less than $10,000, and the men being ignorant of shoemaking and of English, the enterprise did not look, in its first stage, very promising, but it speedily put on a prosperous aspect. At the end of a week the men were turning out "the average work of beginners" and at the end of three months they were making more shoes in a week than the same number of Crispins (though, undoubtedly, they were slower workmen), and were making them equally well. To their remarkable faculty of imitation, the perfection of the machinery, and the great steadiness with which they worked, these results are due. The further result of cheapness is due to the comparative lowness of their wages. "The saving in the cost of production on a week's work was (at the end of the twelfth month) $840," or an annual saving of $40,000; "in itself a handsome profit on a business which, under Crispin dictation, had, to use Mr. Sampson's language, 'hardly held its own.'" It is agreeable to hear that thirty-one of Mr. Sampson's displaced workmen have set on foot a co-operative shoe-shop, which is successful, has made the men engaged in it steadier workmen, and in which they produce more goods each week and of a better quality than they ever produced for Mr. Sampson. Mr. Shanks gives an account also of the Passaic Laundry's experiment with Chinese labor in place of the unsteady labor of girls. The report is substantially the same as in Mr. Sampson's case—steadier work; more of it, and cheaper; no fault to be found with the behavior of the men.—*The Nation.*

FOREIGN.

AFRICA.

MENDI MISSION.

ITEMS OF INTELLIGENCE.

Miss Emma S. Porter writes from Good Hope Station, July 14, 1871, "We are all well. My health has been remarkable all the time. I like my work very much. I am teaching the school at this station."

Mrs. Mair writes from Avery Station, "I am here to look after things generally. Miss Beeken is teacher, while Mr. Burton comes and goes between here and Good Hope. Miss B. has a day school for the children and a night school for the young men at the mill. We greatly need a minister here. But till one comes we must try ourselves to keep up the Sabbath services."

[A Letter from D. W. Burton, July 12, '71.]

We need an earnest, faithful minister. Our congregation is good, and prayer-meetings quite well attended. Sunday and day schools quite large and interesting, and, though the darkness is very great, there are some things encouraging. I have already told you of the desolation caused by the wars, and that all the towns near the mill had been destroyed. Only the mission property was left unharmed. Soon after our arrival the people began to come to me with the request that the mission would stand before them in trying to make peace, and I have lately been engaged, to some extent, in efforts of that kind. God only knows what the result will be. The people are very superstitious, and their custom is to offer sacrifice to the spirits of their ancestors. They pray to them for protection from all evil. A few days ago, a company, who once lived near the mill, and who had been driven away by the war, came for help, as they were getting ready to rebuild their town. I asked them what. They said, "One bar (4 yards) of white cotton cloth. They were going to build their town, and wanted to pray that the war might not again disturb them." I told them I could not help them. They could see that it did no good, for the wars came and burned their town, notwithstanding their prayers. That when we built the mission, we prayed to God to take care of it, and nothing had harmed it. They answered, "Yes, you talk true."

A few days since I visited some of the chiefs on another branch of the river, about 25 miles from the mill, to confer with them with regard to making peace, and, while there, I saw something of the horrors of heathenism. It is frequently the case here that persons are caught and devoured by aligators, and it is the universal belief that sometimes persons have disguised themselves as aligators and do the deed. At such times a country fashion man, or sorcerer is called, who goes through his ceremonies, and points out persons who, he says, are the guilty ones. These are taken and whipped or tortured, to make them confess their guilt. If they confess, they are put to death, generally by burning. If they do not confess, they are made to drink large quantities of tea made from the bark of sassawood, when, if they vomit freely, they are declared innocent, but, if otherwise, they are guilty, and are burned. Such a case had transpired a short time before my visit. After being a little while in the town, I told the king that I wanted to walk out a little to rest myself. I started in the road leading back from the town, and soon came to where two roads met. There I found a place that had been cleared of brush, where two posts, about four feet high, made forked at the top, had been set in the ground, about eight feet apart. Between these posts had been a-fire, and with the coals, ashes, etc., were the charred bones of a human being. On one side lay the logs that had been used to confine the victim during the weeks he had been kept preparatory to this last act; on the other lay the head, very much burned, which had evidently been kicked from the fire. My boatmen learned that two others were accused, but only this one would confess. The others were to be tried with sassawood.

My boatmen also told me that they had witnessed the burning of witches. The victim is first covered with palm oil, then lashed to a pole, being stretched at full length. This pole is placed on the top of the two posts I have mentioned, and a slow fire is built under the victim till he is consumed, while the crowd of people gathered round pass the time with their rude music and dancing. I judge that this took place about three days before I was there.

Now, my brother, these are the people among whom we labor, and for whom, we believe, Christ died. When will this land be redeemed and given to Christ for His inheritance? Surely this is a work worthy of living and laboring for, and it should have the prayers and sympathies of all God's people in every land.

SIAM.

SOCIAL CONFERENCE.

From the Bangkok Advertiser, 7th June.

The second of a series of missionary gatherings was held on the evening of the 6th inst. at the house of the Rev. D. B. Bradley, M.D. All the missionaries in Bangkok were present. The subject for discussion was presented to the assembly, viz:—"What are the peculiar difficulties which hinder the evangelization of the Siamese." i.e. difficulties which are not to be found in any other nation.

An address was read by Rev. Dr.

Bradley, showing that no such difficulties exist, and pointing out some of the greatest hindrances which do exist and which, in a measure, prevent the people from embracing the Christian religion. These are, Buddhism, polygamy, and slavery.

Buddhism acts as an opiate and lulls the consciences of its votaries to sleep, inasmuch as its teachings accord with the inclinations of the unregenerate heart which says "there is no god," no supreme intelligence superintending, ruling and controling the most minute events, and that the punishment of the future world is not eternal. The god of the Buddhists is gone to *nippan*, eternal sleep.

Polygamy is a prominent obstacle in the way of evangelizing the Siamese. That this is a monster sin in Siam, cannot be soberly questioned. Its direct tendency is to degrade both man and woman, to take away the heart from all thoughts of the eternal future, and give it wholly to sensuality.

Slavery presents a mighty obstacle to the spread of the gospel among the Siamese, because it allows slave-holders to be lords of the consciences of their slaves. By the system of slavery, as it exists in Siam, slaves must hold the same religion as their masters, and that all masters below the great master, or king, must hold the faith which he does. Now as the king is sworn to protect Buddhism all his subjects must of necessity follow their leader. Although there has recently been promulgated new laws that purport to give perfect religious freedom to all classes of Siamese, so long as the king holds the power to punish his subjects for not following him in the worship of Buddha these laws are practically null and void. This same power is held by all slave-holders in Siam, and the consequence is that few slaves dare refuse to follow their master in matters of religion, for if they do, in 99 cases out of 100 punishment will surely follow their refusal.

After the reading of the address, the subject was freely discussed, in all its bearings, by the assembly, and the result arrived at was, that although Buddhism, Polygamy and Slavery are great obstacles and mighty hindrances in the way of evangelizing the Siamese, yet they are not peculiar to this nation alone, and that it requires no greater power to convert the Siamese than it does to convert an unregenerate man in a nominally Christian land, so that the whole may be thus summed up. First, on the part of the missionaries, a more entire consecration of themselves to God and a greater devotion to work; then this accompanied with the outpouring of the Holy Spirit must result in the conversion of this people to Christ.

THE NINTH CENSUS.

THE CHINESE—THE INDIANS—THE NEGROES.

CHINESE.

States.	1870.	*States.*	1870.
Arkansas	93	Oregon	3,330
California	49,310	Pennsylvania	14
Connecticut	2	S. Carolina	1
Georgia	1	Texas	25
Illinois	1	Virginia	4
Iowa	3		
Kentucky	1	*Territories.*	1870.
Louisiana	71	Arizona	20
Maine	1	Colorado	7
Maryland	2	D. Columbia	3
Mass	97	Idaho	4,274
Michigan	2	Montana	1,949
Mississippi	16	Utah	445
Missouri	3	Washington	234
Nevada	3,152	Wyoming	143
New Jersey	15		
New York	29	Total	63,254
Ohio	1	Total in 1860.	34,933

This shows an increase of 28,321. The census includes 53 Japanese, who are classified for convenience with the Chinese. It is the diffusion of the Chinese which makes noteworthy this enumeration, and also the other fact that their presence is regarded as a positive element in our social dynamics.

INDIANS, NOT INCLUDED IN TRIBES.

The tribal Indian population, be it remembered, is not included in the census proper. Tables of them are presented by themselves, and have to be added to the sum total. But there is a very respectable Indian population, counted among the people, who have for one reason or another abandoned their tribes, either by wandering off or by becoming citizens and renouncing the partial Indian allegiance, or, as is the case of California (where the Spanish law prevailed, of not recognizing any sovereignty in the Indians, and so leaving them without home or association), they have been in part absorbed, or left alone, and in part placed on reservations With the exception of two or three notable reductions in this class of population, it is probable that the statistics show a marked increase of Indian citizens—a tendency to the abandonment of communal and tribal life.

INDIANS.

States.	1870.	1860.	*States.*	1870.	1860.
Ala....	98	160	Pa....	34	7
Ark..	89	45	R. Is..	154	19
Cal....	7,241	17,798	S C...	124	88
Conn..	235	16	Tenn..	70	60
Fl.....	2	....	Tex ...	379	403
Ga. ...	40	38	Vt....	14	20
Ill.....	32	32	Va....	229	94
Ind....	240	290	W. Va.	1	18
Io.....	48	65	Wis...	1,206	1,017
Kan..	914	189			
Ky....	108	33	Total.	21,128	30,733
La....	569	173			
Me....	499	5	*Ter't's.*	1870.	1860.
Md....	4	....	Ari...	31	....
Mass ..	151	32	Col...	180	....
Mich..	4,926	6,172	Dak..	1,200	2,261
Minn..	690	2,369	D. Col.	15	1
Miss ..	809	2	Id....	47	....
Mo....	75	20	Mont..	157	....
Neb...	87	63	N. Mo.	1,309	10,507
Nev...	23	...	Ut....	179	89
N. H..	23	....	Wash.	1,319	426
N. J...	16	....	Wy...	66	....
N. Y..	439	140			
N. C..	1,241	1,158	Total.	4,503	13,284
O.....	100	30			
On....	318	177	G.tot'l	25,631	44,017

The decrease during the last decade is, then, 18,386; but this, as a sign of tribal abandonment, is more apparent than real.

THE COLORED POPULATION.

States.	1870.	1860.	Inc.	Dec.
Alabama..	475,510	437,770	37,740	....
Arkansas .	122,169	111,259	10,910	....
California	4,272	4,086	186	....
Conn.....	9,668	8,627	1,041	....
Delaware .	22,794	21,627	1,167	....
Florida ...	91,689	62,677	29,012	....
Georgia...	545,142	465,698	79,444	....
Illinois ...	28,762	7,628	21,134	....
Indiana...	24,560	11,428	13,132	....
Iowa.....	5,762	1,069	4,693	....
Kansas ...	17,108	627	16,481	....
Kentucky.	222,210	236,167	....	13,957
Louisiana.	364,210	350,373	13,837	....
Maine	1,606	1,327	279	....
Maryland.	175,391	171,131	4,260	....
Mass	13,947	9,602	4,345	....
Michigan.	11,849	6,799	5,050	....
Minnesota	759	259	500	....
Miss.....	444,201	437,404	6,797	....
Missouri .	118,071	118,503	....	432
Nebraska.	789	82	707	....
Nevada...	357	45	312	....
N. Hamp.	580	494	86	....
New Jer..	30,658	25,336	5,322	....
N. York..	52,081	49,005	3,076	....
N. C.	391,650	361,522	30,128	....
Ohio.....	63,213	36,673	26,540	....
Oregon...	346	128	218	....
Penn.....	65,294	56,949	8,345	....
R. I.	4,980	3,952	1,028	....
S. C.	415,816	412,320	3,494	....
Tenn	322,331	283,019	39,312	....
Texas	253,475	182,921	70,554	....
Vermont.	924	709	215	....
Virginia .	512,841	527,763	....	14,922
W. Vir...	17,980	21,144	....	3,164
Wis.	2,113	1,171	942	....
Total..	4,835,106	4,427,294	440,287	32,475
Territo.				
Arizona..	26	....	26	....
Colorado	456	46	410	....
Dakota..	94	....	94	....
D. C.	43,404	14,316	29,088	....
Idaho ...	60	....	60	....
Montana	183	....	183	....
N. Mex.	172	85	87	....
Utah....	118	56	62	....
Wash'n .	207	30	177	....
Wyo'g ..	183	....	183	....
Total..	44,903	14,533	30,370	....
Grand to..	4,880,009	4,441,827	470,657	32,475

The general increase, 470,657, less the local decrease, 32,475, shows an absolute increase of the colored population in 1870 beyond that of 1860 of 438,182.

This increase of nearly 500,000 does not argue a running out of the colored people. Their distribution, as exhibited in the foregoing table, does not show a great movement on the part of this class of our population; not as much so as one might have reasonably expected as a result of the war. The increase in the Territories is only due to the natural movement of populations and the demands for labor thus created.

Taking one in six of colored persons as the ratio of voters, the colored electors will be found to number 813,334. Taking one in five as the ratio, the result is 976,001. Some ratio between the two is probably correct.

In Georgia, the white population has increased, but not at all with the same rapidity as the colored. The whites outnumber the negroes by 93,784, yet the increase of the latter during the past decade has exceeded that of the former by 32,068. In Florida, the whites outnumber the colored people by 4,368, yet the increase of the latter exceeds that of the former by 10,701. The same striking fact is exhibited in nearly every one of the seceding States. South Carolina shows a decrease of white population to the number of 1,633. The increase of the colored population has been very small—a total of 3,494 on a population of 412,320. Mississippi illustrates this small increase, compared with the majority of the Southern States. The increase there on a total population (colored) of 437,404, has been but 6,797, while that of the whites on a population of 353,899, has been 28,997. It is the only Southern State in which, the negroes not having decreased, their increase has not been proportionally greater than that of the whites.— *N. Y. Tribune.*

American Missionary.

NEW YORK, OCTOBER, 1871.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

ANNUAL MEETING.

The Annual Meeting of the AMERICAN MISSIONARY ASSOCIATION will be held in HARTFORD, CONN., (in the Pearl Street Church,) commencing on Tuesday, October 24th, at 3 o'clock P. M.

The Sermon will be delivered on Tuesday evening by REV. H. M. SCUDDER, D. D., of Brooklyn, N. Y. Gen. O. O. HOWARD, REV. DR. PERKINS and REV. MR. ATWOOD, are secured as speakers. SEC. DELANO will deliver an address on the Indian Policy of the Government, if official duties will permit his attendance. Other speakers will be invited.

Special reports, with addresses, will be made in relation to the work among the FREEDMEN, INDIANS, CHINESE IN AMERICA, and in the FOREIGN FIELD.

Churches contributing to the funds of the Association are specially invited to be present by pastor and delegate. Hospitality will be extended if application is made by letter, *not later than October 14th*, to Rev. W. L. Gage, Pastor of Pearl Street Church, Hartford, Ct.

FINANCIAL.

Our fiscal year closes October 1st. The income from the Freedmen's Bureau has ceased, but we are grateful that the contributions from other sources have equalled those of last year. We accept this as an evidence that our work has a continued hold upon the hearts of the people, and that the Freedmen will not be left without help in their great struggle.

But when we think of the fierceness of that struggle, and its far-reaching consequences—the hopelessness of ultimate relief by war or law—and of the short time in which educational and Christian influences must accomplish the needful changes, we are grieved that we cannot greatly enlarge our efforts instead of contract them, as we must, to the extent measured by the help heretofore received from the Bureau. May we not press this upon the prayerful consideration of Christian patriots?

Especially would we urge our friends to enable us to enter upon our new year with encouragement. As we come to our Annual Meeting may the gleanings of the last year and the first fruits of the new, be the guaranty of God's blessing and of his people's liberality! Pastors who have neglected to take collections—persons holding contributions not forwarded—and donors deliberating about giving, are respectfully urged in the language of the apostle: "*Now, therefore, perform the doing of it.*"

A POWER FOR GOOD.

Our Schools will open October 2d. Such is the simple announcement of the American Missionary Association to its friends and patrons. But who can estimate the significancy of these few words! They indicate that more than 300 missionaries and teachers will resume their Christian labors among the Freedmen. Most of them have had a few weeks vacation, spent away from the sultry, sickly summer climate of the South, and in the bracing air of the North. They go in the spirit of the blessed Master to lift up the ignorant Freedmen and to disarm the prejudices of the white people. The time was when danger attended their steps, and when scorn was their greeting. Neither are wholly passed away, but we believe

their quiet and successful labors are beginning to be appreciated by both races. But the work still before them is more than unaided human power can achieve. We ask the prayers of God's people in their behalf.

MEMORIAL CERTIFICATES.

The Certificates of Life Membership, with memorial ensignia, will continue to be issued, and we hope they will still be called for.

AFRICA'S WOES AND WANTS.

The letter of Bro. Burton, in another column, presents a terrible picture in vivid colors of the cruelties of African superstition. Let the friends of Christ and of this afflicted people read, ponder and pray. Are there none whom God calls to go with Gospel light to illuminate this cruel darkness?

INDIAN AFFAIRS.

We copy from the *Nation* an able article in relation to the policy of the Government towards the Indians; with a detail of movements which led to the resignation of Commissioner Parker. We know of no document that will give the reader a more full and reliable account of this whole matter.

BRO. BEALS.

This good brother is always making stirring appeals for help, and seldom in vain. His own heart is so sincerely touched with what he sees, that his words reach other hearts. The letter published to-day has already, in the manuscript form, drawn the means from a liberal soul to make a poor family happy. The rest of his plea is large and awaits answer.

Rev. H. W. Cobb, formerly an agent of the American Missionary Association in the North West, and for a short time a missionary at Tougaloo, Miss., has accepted an agency in behalf of the Kimball Union Academy, and removed his residence to Meriden, New Hampshire.

TRANSIENT OR PERMANENT.

The aim of this Association is to do a permanent rather than a transient work in the South. Experience only confirms us in the wisdom of this policy, and we are glad to find that intelligent observers are appreciating it. Rev. E. S. Atwood of Salem, Mass., has written two articles in recent numbers of the *Congregationalist*, setting forth the subject in such clear light that we transfer them to our columns, taking the liberty, in deference to our limited space, to abridge them somewhat. They will be found under the heading "SHORT SIGHTED BENEVOLENCE," and we invite for them an attentive perusal.

NOT DYING OUT.

The items which we re-publish from the NINTH CENSUS are suggestive. We call attention to the fact that the colored population has increased *nearly half a million* in the last ten years! It has been repeated over and over again, by the white people of the South that "the niggers are dying out," and many plausible reasons were given; for the war, disease, insufficient food, clothing and shelter were terribly destructive to life. But here stands the fact attested, that the colored people are still with us and growing in numbers.

This fact is ominous of evil, if these people are to be left in ignorance and degradation—exposed to the craft and cruelty of the old masters. A war will as surely grow out of oppression upon freedmen as upon slaves.

But this growth of the colored race is a token for good, if by means of a Christian education they become an industrious, prosperous, virtuous and religious people—an element of strength to the nation and the Church of Christ.

The Christian people of the North have great responsibility in deciding which of these results will be reached.

A COMPETENT WITNESS.

The N. Y. *Evangelist* says:

Rev. Mr. Grout of the American Missionary Association says "the one hundred and fifty millions in Africa, who are without the Gospel, could be most successfully reached and evangelized through missionaries from the freedmen of the South." On the contrary, we believe that it is the general opinion of white missionaries long on the ground, that the work in Africa is by no means in a sufficiently advanced and assured stage to commit it, in large part, to such hands. In Africa, as elsewhere, but there peculiarly, the highest style of missionary is needed.

Rev. Mr. Grout was himself "long on the ground" as a white missionary in Africa, and his testimony is therefore that of a competent witness.

COMMUNION FURNITURE.

The colored churches in Louisiana are in great need of Communion Furniture. Ten sets are wanted at once. Will not those churches that are purchasing new furniture remember these poor churches; donations sent to this office will be forwarded and duly acknowledged.

HATHAWAY HOME.

We are glad to report that the "Hathaway Home for the Poor and Friendless," in New Orleans, La., is already doing a great and good work for the poor of that city. Hon. Elisha Hathaway, its generous founder, has already brought joy to many a heart.

The Industrial School, designed to train youth in the industries of life, that an honest and virtuous living might be earned, has been under the charge of Mrs. J. Sella Martin. In this school young girls and even mothers are taught needle work, machine sewing, embroidery, &c. There is an imperative want of materials to be worked up in this department.

A Medical Dispensary, to furnish medicines and medical advice to the poor, has already been organized. To support this the State appropriated $5000. Dr. J. F. Newman, a colored physician of eminence, has the charge of the Dispensary. This is the only institution of the kind in that city which has more than a hundred thousand colored people.

This institution for the poor is under the conduct of such ladies as Mrs. S. Straight, Mrs. John Lynch, Mrs. J. W. Healy, &c., and any donations in money, materials, or barrels of clothing, sent to this office for it will be judiciously disbursed. Will not the ladies' benevolent societies connected with our churches, and others, remember this Home, and so care for the poor and the friendless?

Straight University.

Under the authority of the American Missionary Association, and with the warm commendations of such men as Henry Ward Beecher, Drs. Joseph P. Thompson, Budington, Edward Taylor, Rev. George B. Bacon and others, Rev. Dr. J. W. Healey, President of Straight University, New Orleans, himself so well and favorably known from his connection with this work as to need no special plea, is now at the North, in the endeavor to raise funds for the benefit of the theological department of the University over which he presides. In this department Dr. Healey is himself an instructor in Homiletics and Pastoral Theology, and Rev. C. H. Thompson, D. D., late of Newark, N. J., is Professor of Biblical Theology and Literature. The aim of the institution is to train for the South a Christian ministry, irrespective of race or denomination. The course of study is to cover three years, and tuition and text-books will be furnished free. The immediate necessity is the purchase of a building for the institution, eminently suited to the purpose and pronounced cheap at the price asked—$47,500. This amount at least ought to be forthcoming promptly from the Northern friends of Southern evangelization. The sole conditions of a true prosperity for that sec-

tion of our common country are those which a Christian ministry and the fruits thereof can alone supply; and a genuine and broad patriotism as well as loyalty to Christ should provoke a hearty and generous response to Dr. Healey's appeal.—*Congregationalist.*

SILENT POWER.

The mightiest forces are silent. Gravitation is more potent than earthquakes. The quiet coming of spring works greater results than storms or tornadoes. In human affairs, more enduring changes have been made by migrations of peoples; the Israelites into Caanan, the Northern hordes into Europe, the Pilgrims to America, than by all the wars that ever desolated the world. Above all, Christianity, by its silent power of light and love, has been and is to be the agency that shall change the Paradise lost into the Paradise regained.

These facts are pertinent to the history of our country for the last ten years. During this remarkable period the earthquake of rebellion has attempted to rend the nation asunder, the tornado of war has raged in the land, the strife of parties has been intensified by those great issues. Great events have followed. The bond that binds the nation together has been cemented anew by blood, the fetters of the slave have been broken and he stands forth a freeman, a voter, a ruler! Some of these results, we trust, are permanent: rebellion will not again be attempted, and slavery can never be re-established; but the value of these results is yet to be determined. The rebellion is crushed, but how much unity is there between the people of the North and the South? The negro is no longer a slave, but how safe is he in his home, his industry and his attempts to educate himself for his new position?

Here is where *silent forces* come in. Migration from the North will one day be a vast power, but now it is checked by the intolerant blindness of the South. Popular education, sustained by Southern taxation, is slowly developing. The North must still quietly, unostentatiously, yet with Christian magnanimity, send to the freedmen the boon of intelligence and gospel truth. The reward must be in the gratitude and elevation of the blacks, the good of the nation, and the blessing of the Savior who came to bless a world that crucified Him.

SHORT-SIGHTED BENEVOLENCE.

BY REV. E. S. ATWOOD, SALEM.

I.

THERE has been a good deal of it in the past. There is too much of it now. In other words, large sums of money have been spent, and great efforts made to advance the kingdom of Christ, that have practically been wasted. They have furnished brilliant statistics for annual reports, and star items for anniversary addresses—but the real good accomplished has been superficial and temporary. The intention of those engaged in this work, has been noble, and their efforts have been earnest, but mistakes in method have prevented the ripening of results anything like commensurate with the time and labor expended.

This is especially true of the Southern field. In times past, the various Benevolent Societies that have turned their attention in that direction, have been usually satisfied with a fragmentary and intermittent effort, a sort of guerrilla warfare. Sabbath-school agents have hurried from neighborhood to neighborhood, establishing schools as they went, whose dying groans were often heard before those who organized them had filled out their six months' term of service. Tract distributors and colporters, have whitened their hasty march through some section, with books and pamphlets, that shortly served very different purposes from those which were intended. Preachers from the North have taken a sort of evangelist's tour, and their words have been forgotten almost as soon as they were spoken. We have grown somewhat wiser of late, but "we have not yet at-

tained, neither are already perfect" in our methods.

The policy above indicated is of doubtful expediency anywhere; it is peculiarly unfortunate in the South. Southern religious life is a thing by itself. In the wide stretches of sparsely settled country that constitute the greater part of the Southern and South-western States, we are face to face with great spiritual destitution. A rough log house is the only gathering place for the people within a radius of ten miles. Settled pastors are almost unknown. The ministry is a ministry on horseback. Circuit preachers, each having charge of from eight to ten churches, make their rounds, preaching every day in the week. Different denominations occupy the same ground, and use the same buildings. Tuesday Brother Hard Shell discourses in his peculiar style, and edifies his followers. Wednesday, a Methodist brother gets the ear of the people — and Thursday, a Campbellite. Quite likely after the three days' surfeit, there will be no more religious services for a fortnight. The result is, that church organization, where it exists at all, is loose and easily disintegrates; theology is the conflict of opposing dogmas; the sharpest controversialist is the best Christian; and personal religion is the mere shadow, if not the caricature of true piety.

The condition of Southern society is such that if the church would labor efficiently for its improvement, it must employ PERMANENT agencies. Even here in New England, after two centuries of privilege, what wreck would follow the abolition of church organization, a stated ministry, and other fixed centers of influence. Much more in a nebulous, unorganized state of things, such as exists in the South, where society is in what the Germans call "the process of becoming," is the need of rallying points and centers of crystallization felt. One church organization is worth more than a hundred peripatetic ministers. Itself a fixed quantity, it attracts the floating elements in the midst of which it stands, and incorporates them into its own substance. It has been the wise policy of the Home Missionary Society in its Western work, to go surely, even if it went slowly, solidifying all its gains into organizations, and though it has been unable to make such a startling display of statistics as other and less sensible methods would have secured—yet wherever it goes it POSSESSES the land. It is an equally far-sighted policy, which has been adopted since the close of the war by the American Missionary Association in its Southern work. Time was, when it was well to ask for food and clothing, and cast away school books and three months' teachers, but the time has come for putting away childish things, in the shape of temporary expedients — the time to "take a new departure" and sail into wider seas. Nothing should inspire the church at large with such confidence in the wisdom with which this Society is managed, as its present demand for funds, to establish Normal schools and colleges, and a permanent ministry. It shows itself master of the situation, and with the commendation of good will, and prayers and dollars, its friends should bid it God speed in its hopeful work.

II.

It is asked sometimes what step towards the EVANGELIZATION of the masses of the South, is taken in the establishment of schools and colleges. It might suffice to say that the society organizes none but distinctively christian institutions. They are guarded like the Harvard of the Puritans, "for Christ and the Church." The course of instruction is so arranged that the heart as well as the mind is in pupilage. The breath of prayer sanctifies all the exercises. The formation of Christian manhood and womanhood is the end which is steadily held in view.

But it is specially to be borne in mind, that out of these institutions are to come the future teachers and preachers of the South. Men who are native to the soil, and familiar with the peculiarities of the society in which they move. The educated men of that section of our country, have heretofore been obliged to travel

Northward to find instruction. The training schools of the South have been few and of the poorest kind. The bitterness growing out of the late strife, as well as the sharper compulsion of poverty, have shut up our Northern colleges to many who would otherwise have availed themselves of their advantages. At least a generation would pass before the old status could be restored. It is the golden hour of opportunity to make the South its own educator, and so secure the peculiar benefits which accrue from educating men on the ground which they are to occupy.

But the EXPENSE. To carry out this policy, the Society comes asking not fifties and hundreds, to be scattered here and there, but thousands to put into a single investment. It is a demand without precedent. A Society owning Universities and Normal School buildings to the amount of nearly half a million of dollars—and yet, asking benevolent contributions to buy more, is certainly an anomaly. So strange a thing is prudence and foresight in the church of God. The children of this world, are wiser in their generation than the children of light. These permanent investments are unequaled for safety and large returns. The results are not so immediate as might be secured in other ways, but they are PERPETUAL. The institutions of a community are its real forces. Slowly built, and often, at great cost, they endure and in time pay back in dividends more than the original price. Rome understands this, and instead of covering the world with wandering missionaries and destructible pages, wherever she gets footing, plants a church, or school, or hospital. It is the secret of her marvelous success. Protestantism does well to learn of its great enemy. The dollar that goes to lay a single brick in some building on Southern soil, erected for religious or educational purposes, is a dollar well spent. The thousands expended in the purchase of land, or the endowment of a professorship, are wisely invested. Our benevolent organizations have spent more for fireworks than for permanent forces. All hail and all success to the American Missionary Association in its present policy of building for the future, by laying the foundations of institutions, that shall endure and be all powerful for good, till the whole land becomes "Immanuel's land, a mountain of holiness, and a habitation of righteousness."—*Congregationalist.*

ITEMS.

PROSPERITY OF THE FREEDMEN.—Figures show a very satisfactory result as regards the growing thrift of the freedmen of the South. The sixth annual report recently published of the Freedman's Savings and Trust Co., shows that in 32 branches of the association the balance due depositors was $2,454,836 11. The total in 1866 was only $199,283 42.

CURIOUS FIGURES ON NATIONALITY.—Of the total population of New York city, 942,292, no less than 720,999 are of foreign parentage on both sides; 34,821 have either father or mother of foreign birth, and only 186,481 are of really American parentage.

LARGEST CITY.—The recent census of the city of London shows that it contains a population of about 3,500,000. This makes it the largest city in the world, being almost four times as large as New York. If, however, we include in New York the population of its suburbs, as is done with London, then New York would be more than half the size of London.

A COSTLY VICE.—The Chief of the Statistical Bureau at Washington, states, that the valuation of the annual whiskey product is $375,000,000; of fermented liquors $126,000,000, of imported liquors $100,000,000, and of the annual sales of the 150,000 licensed liquor stores in the country about $700,000,000. Enough to pay off our national debt in about three years. How is it that an intelligent people can sustain a traffic whose only results are waste, pauperism, wretchedness and misery temporal and eternal?

SIGNS OF IMPROVEMENT.—Rev. R. G. Wilder, missionary at Kolapoor, writes to the "Interior," that there is more now done for the education of girls in India, than there was for boys thirty years ago. The chief of Western India gave 30,000 rupees as a memorial of the visit of Queen Victoria's son, the Duke of Edinburg, of which 20,000 have been appropriated to the endowment of a

girl's school. The remarriage of widows is also becoming more common. A wealthy Hindu of Bombay, who was put out of caste for marrying a young widow, has brought a civil suit against the caste leaders for defamation, and they have been eager to settle the case. A Koolin Brahmin of Bengal has been required by law to support one of his neglected wives. This righteous decision has struck terror among his fraternity who have hitherto had almost absolute control, subject to no law, but their selfish will and lusts.—*Chris. Weekly.*

A JUDICIAL decision in China, if sustained by other courts, promises to break up the coolie trade altogether. In a mutiny by some coolies one of the officers of the ship was killed. The coolie who killed him escaped, and a demand for his rendition was made. The case was brought before the British court in Hong-Kong. The judge decided that the coolie traffic was piracy, that those engaged in it were pirates, and that the coolies had the same right as the captives of any other pirates to protect themselves and secure their liberty by killing their captors if necessary.—*Ib.*

Omnibuses run in Bethlehem, Judea.

A CAUSE FOR GRATITUDE.—Dr. Judson wrote in 1844.—"My heart leaps for joy, and swells with gratitude and praise to God. Happy lot, to live in these days! Oh, happy lot, to be allowed to bear a part in the glorious work of bringing an apostate world to the feet of Jesus! Glory, glory be to God!"

HOW TO LIFT A LOAD.—A church in Reading, Mass., having enlarged and beautified their house of worship, was encumbered at the beginning of the year with a debt of $4,500 which they knew not how to throw off. Two young ladies, full of faith and prayer, undertook, of their own motion, to pay the debt. Dividing the whole sum into shares of $10 each, they canvassed the entire congregation, beginning with the young ladies, then calling on the young men, next upon the married and elderly ladies, and last upon the elderly men. Their prayers accompanied their solicitations, and as the result all the shares were taken, and the debt is paid.

LOVE FOR THE BIBLE.

The venerable Missionary to Africa, Rev. Dr. Moffatt, gives the following instance of the eagerness of a native African for the Bible.

It is of vast importance to have the Scripture sent forth into those regions where it is so difficult on many occasions for the missionaries to visit. Not long before I left the station a woman came, bringing a boy with her, having travelled fifteen miles, and she said she wished for a New Testament. She brought the payment in her hand. I said to her, "My good woman, there is not a copy to be had." "What," said she, "am I to return empty?" "I fear you will." "Oh," said she, "I borrowed a copy once, but the owner has come and taken it away, and now I sit with my family sorrowful because we have no book to talk to us. My boy can read, and he is teaching me to read. He reads, and I pray. Now we are far from any one else. We are living at a cattle outpost, and we have no one to teach us but the book. Oh," said she in true Sechuana style, "go and seek a book. Oh father, oh mother, oh my elder brother, do go and seek a book for me; surely there is one to be found: do not let me go back empty." I felt for her, for she spoke earnestly and feelingly, until I began to feel my own eyes a little watery, and I said, "Wait a little, and I will see what I can do." I sought here and there; at last I found a copy—I do not know whether I stole it or bought it—and I brought it to the good woman. Oh, could you have seen how her eyes brightened, how she clasped my hands, and kissed them over and and over again; and seemed as if she was inclined to kiss myself. Away she went with her book rejoicing, with heart overflowing with gratitude. "Oh," said she, "I knew you had a heart; I told you you had a heart;" that is to say, compassion. The work has continued to prosper in the interior. Thousands are learning to read, and

the great difficulty with me now is how to supply them. I have great reason to hope that Africa will soon be enlightened, and stretch forth her hands unto God.

BOOK NOTICE.

THE BLACK VALLEY: THE RAILROAD AND THE COUNTRY; with an account of the introduction of water. An Allegory, by W. S. Hanks.

☞ The volume contains 200 pages and sixteen striking illustrations, with Dr. Sewall's Stomach Diagrams. Price $1.00; forwarded by mail.

CONG'L PUBLISHING SOCIETY,
13 Cornhill, Boston.

This is a book which should be in every family and Sabbath School Library in the land. It sets forth the results of the liquor traffic in a way that will be sure to arrest attention. The great Black Valley Country, to which so many have gone on, the BLACK VALLEY RAIL ROAD is saved and renovated by the introduction of WATER so that the desert blossoms like the rose. In the conclusion of the book the author shows that the water which has produced such delightful results means Christian truth, going forth from the Sanctuary. It is a book which every minister and Sabbath School teacher will be glad to read.

OBITUARY.

DIED, at Leach Lake, Minn., July 28, 1871, REV. J. P. BARDWELL.

As a fitting notice of the death of this faithful Christian worker, we append the following from the pen of Sec. Smith:—

SABBATH AT MIDNIGHT.—An Indian has just come in with a letter from Leech Lake, dated last night at half-past ten, one hundred miles in twenty-five and a half hours, with one change of runners! Tidings at such rate must be important.

"Our dear father has gone home. He died an hour ago." So writes a son of Rev. J. P. Bardwell, the former Missionary and Superintendent of Missions, for the American Missionary Association, in all this region, who was sent here last fall as the Government agent, and who has been my chief assistant in the agency.

He died of apoplexy, without an opportunity for farewell, save by the pressure of the hand, and a face lighted with joyous expectation. He was 68 years old, a man of remarkable vigor of body and will. A large share of his Christian life has been identified with the work of the A. M. A. Among the Chippewas of Minnesota—the colored schools and churches of the South, and in pleading for the outcast before the churches of Ohio and New England—a truer friend, the outcast ones of earth never lost. I recall his prayer the morning I left his family altar, a few days ago, pleading that he might have faith and patience to bear with and labor for these degraded ones, since Christ has died for them and borne so much with us.

He was unusually tired from protracted labor on Saturday. But at evening prayer he sang two hymns, closing with Hebron:

"Thus far the Lord has led me on."

It was his last earthly song, and in one short hour he had passed from that family altar to know whereof he sang in the last stanza of the hymn:

"Then when the night of death shall come,
My flesh shall rest beneath the ground,
And wait Thy voice to break my tomb,
With sweet salvation in the sound."

Others who have known him longer will tell the story of his life-work better than I, but I desire to record that, for unbending integrity, for firmness and gentleness, for love to men and devotion to his Lord, I have known few such men as he. George Banga says, with a choked voice, "That was short notice to go on, but Mr. Bardwell must have been ready, because he was always ready. I have seen many Christian men in my life, but I never saw one who made it his *business* to be a Christian as Mr. Bardwell." What more or better do you or I want said over our graves than what my interpreter says over the good man gone?

POETRY.

A WOMAN'S CONCLUSIONS.

I said if I might go back again
To the very hour and place of my birth;
Might have my life whatever I chose,
And live it in any part of the earth,—

Put perfect sunshine into my sky,
Banish the shadow of sorrow and doubt;
Have all my happiness multiplied,
And all my sufferings stricken out,—

If I could have known in the years now gone
The best that a woman comes to know;
Could have had whatever will make her blest,
Or whatever she thinks will make her so,—

Have gained the highest and purest bliss
Which the bridal wreath and ring enclose;
And chosen the one out of all the world
That I might, or could, or would have chose,—

And if this had been, and I stood to-night
By my children, lying asleep in their beds;
And could count in my prayers, for a rosary,
The shining rows of their golden heads,—

Yea! I said if a miracle such as this
Could be wrought for me at my bidding—still
I would choose to have my past as it is,
And let my future come as it will!

I would not make the path I have trod
More pleasant even, more straight or wide,
Nor change my course the breadth of a hair,
This way or that, to either side.

My past is mine, and I take it all,
Its weakness—its folly, if you please;
Nay, even my sins, if you come to that,
May have been helps, not hindrances.

If I saved my body from the flames
Because that once I had burned my hand;
Or kept myself from a greater sin
By doing a less—you will understand—

It was better I suffered a little pain,
Better I sinned for a little time,
If the smarting warned me back from death,
And the sting of sin withheld from crime.

Who knows its strength by trial, will know
What strength must be set against a sin;
And how temptation is overcome
He has learned who has felt its power within.

And who knows how a life at the last may show!
Why look at the moon from where we stand!
Opaque—uneven, you say: yet it shines,
A luminous sphere, complete and grand!

So let my past stand, just as it stands,
And let me now, as I may, grow old;
I am what I am, and my life for me
Is the best, or it had not been, I hold.

—*Phœbe Cary.*

CHILDREN'S DEPARTMENT.

—:o:—

SECRET OF SUCCESS.

A Christian merchant, who from being a very poor boy, had risen to wealth and renown, was once asked by an intimate friend, to what, under God, he attributed his success in life.

"To prompt and steady obedience to my parents," was his reply. "In the midst of many bad examples of youths of my own age, I was always able to yield a ready submission to the will of my father and mother, and I firmly believe that a blessing has, in consequence, rested upon me and upon all my efforts."—*Christian Weekly.*

A LESSON FOR A LAZY BOY.

A farmer went to town one day, accompanied by his son, little Thomas.

"See," said he to him on the way, "there is a broken horse-shoe in the road; pick it up and put it in your pocket."

"O no, father," replied Thomas, "it isn't worth while to stoop and pick it up."

His father answering nothing, picked it up and put it in his own pocket. He sold it to the blacksmith of the next village for three farthings, and bought cherries with the money.

After this they continued their journey. The sun was burning hot. Neither house nor tree nor spring was anywhere to be seen. Thomas suffered with thirst, and had great difficulty in keeping up with his father.

The latter then, as if by accident, let fall a cherry. Thomas picked it up with as much eagerness as if it had been gold, and put it in his mouth. A few paces further on the father let fall another cherry, which Thomas seized with the same haste. This game continued until all the cherries had been picked up. When the last had been eaten, the father turned to his son smiling, and said to him:

"You see now that if you had been willing to stoop once to pick up the horse-shoe, you would not have been

obliged to do it a hundred times for the cherries."—*Exchange.*

CHILDREN CHRISTIANS.

A friend of mine, seeking to relieve the poor, came to a flight of stairs that led to a door, which led into a room reaching under the slates. He knocked. A feeble voice said "Come in," and he went in. There was no light, but as soon as his eye became adapted to the place, he saw, lying upon a heap of chips and shavings, a boy about ten years of age, pale, but with a sweet face.

"What are you doing here?" he asked of the boy.

"Hush, hush! I am hiding."

"Hiding? What for?" And he showed his white arms covered with bruises and swollen.

"Who was it beat you like that?"

"Don't tell him; my father did it."

"What for?"

"Father got drunk and beat me because I wouldn't steal!"

"Did you ever steal?"

"Yes, sir, I was a thief once." (These London thieves never hesitate to acknowledge it—it is their profession.)

"Then why don't you steal now?"

"Because I went to the Ragged School, and they told me, Thou shalt not steal, and they told me of God in heaven. I will never steal, sir, if my father kills me!"

Said my friend: "I don't know what to do with you. Here is a shilling; I will see what I can do for you."

The boy looked at it a moment, and then said: "But, please, sir, wouldn't you like to hear my little hymn?"

My friend thought it strange that, without food, without fire, bruised and beaten as he lay there, he could sing a hymn, but he said: "Yes I will hear you." And then, in a sweet voice he sang:

"'Gentle Jesus, meek and mild,
Look upon a little child,
Pity my infirmity,
Suffer me to come to thee.

"'Fain would I to thee be brought:
Gentle Lord, forbid it not;
In the kingdom of thy grace,
Give thy little child a place.'

"That's my little hymn. Good by!"

The gentleman went again in the morning; went up stairs; knocked at the door—no answer; opened it and went in. The shilling lay on the floor. There lay the boy with a smile on his face—but he was dead! In the night he had gone home. Thank God that he has said: "Suffer little children to come unto me!" He is no respecter of persons, black or white, bond or free, old or young. He sends his angels to the homes of the poor and the destitute, the degraded and the wicked, to take his blood-bought little ones to his own bosom.—*Christian at Work.*

A Chinese Experience.—Yang Sing, on his examination for membership on experience before one of the Baptist churches, San Francisco, in response to the question. "How he found Jesus," answered, "I no find Jesus at all, he find me." He passed.

Early Piety.—"A person converted in youth," says John Angell James, "is like the sun rising on a summer's morning to shine through the long, bright day; but a person converted late in life is like the evening star, a lovely object of Christian contemplation, but not appearing till the day is closing, and then but for a little while."

Five Minutes in Heaven.—McCheyne tells of a little boy who for years suffered great pain. When asked by his minister whether he did not feel like murmuring under the heavy hand of God, he replied, "Oh! sir, five minutes in heaven will repay me for it all." We were reminded of this by a boy's speaking of his trials and hardships. To be a good honest boy, one must "endure hardness as a good soldier." But will not five minutes in heaven with those saved through your example, each one a star in your crown of rejoicing, repay you for a life of toil in His service?

WORDS OF ENCOURAGEMENT FROM DONORS.

"Enclosed find $15. The gift is from small means, but given with an earnest appreciation of the blessed and glorious work, which, by divine favor, the A. M. A. is pursuing with a success, inspiring joy and gratitude in the heart of every lover of God and man."

REV. D. S. MORSE AND WIFE,
Austerlitz, N. Y.

"Enclosed find $30. I am glad that I am permitted, in the 84th year of my pilgrimage, to send this small token of my continued confidence and friendship. I hope it may aid a little in the great and glorious work in which the Association is engaged."

ISAAC P. FOSTER,
Honesdale, Penn.

"We send you a check for $1,500, with which we wish to support as many teachers among the Freedmen as it will pay. We hope and pray that much good may result; that we shall soon see the Freedmen *an* enlightened and devoted Christian people, and that prejudice may soon be done away."

MR. AND MRS. W. P. DANIELS,
Worcester, Mass.

"Since my last donation to your treasury I have given $20 to the Freedman's Board of our church, but I do not therefore wish to drop you, for you were the pioneers in this work, and keep ahead of your colaborers in this field. The last number of the MISSIONARY (Aug.) was an interesting one, and its perusal ought to call forth responses from all its readers in this place." ($20 enclosed.)

PROF. C. MILLS,
Crawfordsville, Ind.

"Enclosed find $15. May the Lord bless you, for the time of my departure is at hand. I am at the top of time's ladder."

DANIEL HOLMES,
Bellbrook, Ohio.

"Please find enclosed $5, to be used where it is most needed. I feel that we should send Missionaries abroad, but not to the neglect of the home field. I am now in my eighty-fifth year, very feeble in health; but I can use my needle some, and not until my right hand forgets her cunning, shall I forget the American Missionary Association. Yours, for Christ and His cause.

EMMA P. KENDRICK.
Cambridgeport, Mass.

RECEIPTS

FOR AUGUST, 1871.

MAINE, $92.75.

Alfred. Mrs. N. D. Appleton	10 00
Bangor. First Cong. Ch	23 29
Brewer. Dea. J. Holyoke $20. First Cong. Ch. $7.66	27 66
Farmington. Cong. Ch	20 00
South Bridgton. Mrs. Lydia P. Foster	3 00
South Windsor. F. M. Woodward	1 50
Phillips. Cong. Ch	7 30

NEW HAMPSHIRE, $40.00.

Epsom. Cong. Ch	23 00
Mount Vernon. "A Friend."	10 00
Newton. Mr. and Mrs. Enoch Nichols *for Atlanta U.*	2 00
Windham. James Pool	5 00

VERMONT, $480.05.

Castleton. Cong. Sab. Sch	118 67
Colchester. Cong. Ch	6 91
Burlington. Mrs. E. H. Cook	2 00
North Cambridge. Maria Kinsley, bal. to const. CLARA KINSLEY, L. M	10 00
North Londonderry. Cong. Ch	3 82
New Haven. Mrs. P. Wilcox, ($2.50 of which *for a Teacher*)	5 00
Richmond. Cong. Ch	6 15
Saint Johnsbury. E. & T. Fairbanks, *for Plym. Chapel, Charleston, S. C.*	200 00
Sharon. Sarah P. Follett	2 00
Stowe. Cong. Ch	56 00
Waitsfield. Cong. Ch. ($24. of which *for Plym. Chapel, Charleston, S. C.*) to const. REV. JAMES H. BABBITT, L. M. $42 75., A. B. F. 50c	43 25
Waterbury. Cong. Ch. Sab. Sch. *for Plym. Chapel, Charleston, S. C.*	11 25
Winooski. Cong. Ch	15 00

MASSACHUSETTS, $7.657.67.

Amherst. First Cong. Ch. $37.72., Prof. E. S. Snell $10., G. C. Munsell $2	49 72
Beverly. Dane St. Cong. Sab. Sch. *for a Teacher*	150 00
Billerica. R. K. U	1 00
Boston. J. P. Thorndike $50., Gov. Claflin $20., and Others $10. *for Plym. Chapel, Charleston, S. C.*, Shawmut Cong. Ch. $450., Old Colony Mission Sab. Sch. 3 b. of Books	530 00
Bradford. MRS. SARAH C. BOYD *for Atlanta U.* and to const. herself, L. M	30 00
Braintree. H. L. P	50
Buckland. Cong. Ch	54 03
Conway. ESTATE of Thomas Cole, by H. W. Billings, Ex. $700. Cong. Ch. $118.25,	818 25
Dalton. Mrs. Z. M. Crane $50., Cong. Ch. $2. bal. to const. ABEL KITTREDGE, L.M.	52 00
Danvers. First Cong. Ch	70 50
Deerfield. Second Cong. Ch	79 86
Dighton. First Cong. Ch	20 00
East Abington. Cong. Ch. Sab. Sch. $100. and Individuals $7. *for Plym. Chapel, Charleston, S. C.*	107 00
East Randolph. By Miss Annie Wood *for Plym. Chapel Charleston, S. C.*	10 00
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Florence. A. L. Williston	120 00
Foxborough. Cong. Ch	37 50
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Hanover. Second Cong. Ch	34 18
Hatfield. LEGACY of Miss Lois Dickinson by Geo. W. Hubbard, Ex	50 00
Holden. John B. Moore	5 00
Marion. Col. C. G. Baylor	5 00
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Northampton. First Ch. $306 94., Mrs. L. S. Sanderson *for Atlanta U.* $25. S. E. B. $1	332 94

Needham Plains. Cong. Sab. S h..... 6 00
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Sunderland. Cong. Ch. $40., and Sab. Sch. $110..... 150 00
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Westhampton. "A Friend."..... 6 00
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Jewett City. H. T Crosby..... 2 00
Milford. Naomi Hine..... 5 00
Naugatuck. H. H. Norton..... 1 50
New Britain. ESTATE of Mrs Cynthia S. Ely by Chas. Nichols, Ex. $50., Mrs. Horace Wells $10., Mrs. H. Stanley *for Plym. Chapel, Charleston, S. C.* $10..... 70 00
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North Branford. Cong. Ch..... 25 00
Old Saybrook. Cong Ch..... 40 00
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Plantsville. Cong. Ch. $20., and Sab. Sch. $25..... 45 00
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Wapping. Cong. Sab. Sch. *for Sab. Sch. Marion, Ala.*, and to const. C. C. VINTON L. M..... 30 00
Waterbury. First Cong. Ch. Sab. Sch.... 30 00
Westbrook. Cong. Ch. to const. Miss ELLEN G. STOKES and MISS FRANCES E. D. WOLF, L. M's..... 75 50
West Meriden. Edmund Tuttle $30., to const. EDITH PARSONS, L. M..... 30 00
Windsor Locks. ESTATE of Mrs. E. H. Bartlett, by J. H. Hayden, Ex..... 50 00
Woodstock. Cong. Ch. and Sab. Sch. *for a Teacher*..... 50 00
——. "A Friend."..... 10 00

NEW YORK, $1,325.38.

Argyle. ESTATE of a Friend $7., Mrs. Mary Larkin and Mrs. A. A. Wilson $1.50, ea..... 10 00
Austerlitz. Rev. David S. Morse and Wife..... 15 00
Bergen. Mrs. F. D. Kingman..... 5 00
Black River. "A Friend."..... 5 00
Camden. First Cong. Ch..... 18 25
Clarkson. Oliver Babcock $10. F. M. P. and J. W. $1. ea., Others $1..... 13 00
Eaton. Cong. Ch..... 1 00
East Avon. Federal Dana..... 6 00
East Wilson. Rev. H. Halsley $30. to const. MARY LIZZIE PATTEN, L. M., C. M. Clark $3., G. W. H. $1..... 34 00
Ellington. Cong. Ch..... 12 50
Evans. J. B..... 1 00
Guilford. Bennett Baker..... 10 00
Knowlesville. Mrs. Esther Bowen..... 5 00
Lowville. Dr. of C. H..... 50
Little Valley. C. L. M..... 1 00
Madison. M. R. Burnham..... 50 00
Millville. Mrs. Electa Linsley $3., Dea. H. L and Rev. W. G. H. $1. ea..... 5 00
New York. Church of the Puritans..... 15 00
Ogden Centre. Mary E. Dyer, *for Atlanta U*..... 5 00
Owego. L. H. Allen and J. R. Chatfield, $5. ea., Mrs. Chas. Platt, Thomas M. Nichols and J. M. Parker, $2. ea., 4 Individuals $1. ea..... 20 00
Pekin. Mrs. Anna Root..... 6 00
Perry Centre. John Coleman..... 2 00
Poughkeepsie. First Ref. Ch. *for Atlanta U*..... 10 20
Russell. Wesley Harmon..... 5 25
Smyrna. First Cong. Ch. (ad'l)..... 5 00
Silver Creek. W. Chapin $25., Mrs. W. $1. Others $1.50., Presb. Ch. $24.63..... 52 13
Strykersville. Rev. A. D. O..... 1 00
West Bloomfield. Hon. Arden Woodruff..1000 00
Westmoreland. Cong. Ch..... 11 55

NEW JERSEY, $496.50.

Colts Neck. Ref. Ch..... 3 00
East Orange. Grove St. Cong. Ch. $77., Individuals *for Mag.* $8..... 85 00
Irvington. Mary S. Pond..... 10 00
Jersey City. First Cong. Sab. Sch. *for a Teacher*..... 87 50
Montclair. ESTATE of Zenas Baldwin by N. O. Baldwin, Ex..... 300 00
Mount Holly. W. W. T..... 1 00
Newark. James White..... 5 00
Paterson. Wright Flavel..... 5 00

PENNSYLVANIA, $145.17.

Great Bend. M. J..... 1 00
Honesdale. Isaac P. Foster..... 30 00
Mercer. J. Sykes..... 2 00
Morris Run. Welsh Cong. Ch..... 13 37
Philadelphia. Plymouth Ch..... 16 80
Pittsburgh. Young People's Miss. Soc. of Plymouth Cong. Ch. *to furnish a room at Talladega College* $25., E. Pease $1..... 26 00
Troy. C. C. Paine..... 5 00
West Chester. S. C. P..... 1 00
Williamsport. R. Dresher..... 50 00

DISTRICT OF COLUMBIA.

Washington. Daniel Morrill, deceased, by Rev. B. R. Catlin..... 50 00

DELAWARE.

Felton. T. Dewey..... 2 00

WEST VIRGINIA.

Elm Grove. Helen M. Atkinson. *for Alamance, N. C.*..... 5 00

KENTUCKY.

Berea. Rev. J. A. R. Rogers..... 10 00

NORTH CAROLINA, $470.95.

Beaufort. Washburn Inst..... 3 30
Chapel Hill. Rev. F. P. B..... 50
Colerain. A. G..... 25
Dudley. "Friends," $50.90., Church of Christ, $10., W. H. H. Cobb $11..... 71 90
Raleigh. Rent..... 395 00

SOUTH CAROLINA.

Charleston. M. A. Warren $38., Miss M. E. Hilliard and Miss Agnes Duncan $5., Miss S. J. Martin $3., Others $80., *for Plym. Chapel*..... 131 00

GEORGIA.

Thomasville. Freedman's School..... 256 29

ALABAMA, $247.48.

Marion. Normal School $124.88., Cong. Sab. Sch. $10.40..... 135 28
Talladega. Union Ch..... 112 20

MISSISSIPPI.

Tougaloo. Sab. Sch. $10.05., Rev. H. W. Cobb, $3.65..... 13 70

TEXAS.

Bastrop. Freedmen on account of Bibles sold $30., G. B. $1..... 31 00

OHIO, $142.05.

Ashley. R. A. Levering..... 5 00
Bethel. S. N. C..... 1 00
Chardon. Mrs. N. W. Squire $1.25., Others by Mrs D. A. Gilbert $6.05, Mrs. C. Ames $3., Others by Mrs. Ames $1.75., *for Alamance, N. C.*..... 12 50
East Cleveland. J. J. Low..... 10 00
Flint. Mrs. S. B. Pitkin..... 20 00
Four Corners. Cong. Ch..... 6 50
Hudson. Elijah Thompson $10., D. Trowbridge $2..... 12 00
Mallet Creek. G. Alexander and J. Barnabee $5. ea., Mrs. Bingham $2., Mrs. G. & Family $1.30., J. B. $1., Others $3.20..... 17 50
Malvern. Sab. Sch. by Rev. J. S. R..... 65
Mantua. By H. H. Converse..... 1 10
Middlefield. Mrs. L. I. Buell..... 3 00
Moore's Salt Works. Robert and Martha George..... 5 00
North Benton. H. H..... 25
Oberlin. G. P. Wyett, A. Leonard and Rev. C. L. Tambling $5. ea..... 15 00
Onieda Mills. Samuel Totten..... 5 00
Pagetown. Rev. E. T..... 1 00
Painesville. E. E. J..... 1 00
Tiffin. Rev. H. G. Spaythe..... 5 00
Toledo. Edson Allen, *for a Teacher*..... 10 00
Twinsburgh. L. W. and R. F. Green, $5. Dea. Wm. Wilcox and J. R. Parmelee $2 ea..... 9 00
Willoughby. C. and E. Leonard..... 2 00

INDIANA, $20.25.

Crawfordsville. Prof. C. Mills..... 20 00
Olive Hill. J. M. T..... 25

ILLINOIS, $589.23.

Aurora. First Cong. Ch. $53.01., New Eng. Ch. $10..... 63 01
Chicago. F. W. Savage $30. to const. Mrs. Savage L. M., C. G. G. Paine $12., bal. to const. Miss M. Conant, L. M. South Cong. Ch. (C. B. Boughton,) $10..... 52 00
Crystal Lake. Box of Bedding, *for Tougaloo Inst*.....
Dover. Ladies of Cong. Ch. *for Freight*... 1 50
Dundee. Cong. Ch..... 12 76
Ellison. Cong. Ch..... 5 00
Elmwood. F. Miles..... 5 00
Farmington. Cong. Ch. (ad'l)..... 20 00
Geneseo. Cong. Ch. $16.90., Mrs. E. J. Philbrook $5..... 21 90
Glencoe. Mrs Kitty Foster Howard..... 11 01
Granville. Cong. Ch..... 90 00
La Harpe. Cong. Ch. $22.25., L. S. M. 50c. 22 75
Northampton. G. T. Gilliam, M. D..... 5 00
Lee Centre & Bradford. Sabbath Schools, *for Freight*..... 2 00
Payson. Cong. Ch..... 27 00
Pecatonica. S. J..... 1 00
Peoria Cong. Ch. ($25. of which *for room at Tougaloo Inst.*) $145.60., Cong. Sab. Sch. $16.62., B. of C. Val. $56.25..... 162 22
Plymouth. Cong. Ch..... 16 50
Sparta. J. B. Anderson..... 5 00
Sterling. Cong. Ch..... 47 23
Wheaton. Mrs. L. M. C..... 2 00
Woodburn. Cong. Ch., Dea. R. R. Tompkins..... 10 00
Woodstock. Cong. Ch..... 6 85

MICHIGAN, $620.18.

Alpena. Cong. Ch..... 125 65
Adrian. Cong. Ch..... 41 32
Benton Harbor. Cong. Ch..... 27 51
Columbus. Cong. Ch..... 10 00
Detroit. P. Parsons, *for Straight U.* $125. Mrs O. J. C. $1..... 126 00
East Saginaw. Cong. Ch..... 50 60
Flint. "Friends" $50., Cong. Ch. $23..... 73 00
Grass Lake. Joseph Swift..... 15 00
Holland. Rev. T. R. Beck..... 5 00
Laingsburgh. Rev. Wm. Mulder..... 2 00
Lawton. "A Friend."..... 3 00
Litchfield. Wm. Savage..... 20 00
Mendon. Reuben D. Nichols, $50. *for Freedmen* and $10. *for Chinese and Indian M.*..... 60 00
Milford. "A Friend," and Mrs. W. O. $1. ea., *for Alamance, N. C.*..... 2 00
Portland. Cong. Ch..... 11 00
St. Johns. Cong. Ch..... 10 00
St. Joseph. Cong. Ch..... 2 00
Union City. Mrs. H. Hungerford..... 5 00
Warren. Rev. J. L. Beebe..... 5 00
Webster. Cong. Ch..... 16 70
Wheatland. Cong. Sab. Sch..... 10 00

IOWA, $13.25.

Decatur City. H. G..... 25
Le Grand. Mrs. L. M. Craig..... 5 00
New Hampton. Dea. G. Gardner..... 5 00
Seventy Six. Cong. Ch..... 3 00

WISCONSIN, $96.62.

Beloit. Martha L. Newcomb, *for Atlanta University*, $50., Second Cong. Sab. Sch. $7..... 57 00
Fort Howard. Cong. Ch..... 15 00
Shopiere. Thomas Holmes..... 10 00
Windsor. Cong. Ch. (in part.)..... 14 02

MINNESOTA, $16.80.

Austin. Ladies of Cong. Ch. $6.80., and b. of C. Val. $20., *for Tougaloo Inst*..... 6 80
Minneapolis. Lyman B. Graham..... 10 00

ENGLAND.

Liverpool. Dingle Bank, Mrs. John Cropper..... 27 45

Total, $14,365.79

W. E. WHITING,
Asst. Treas.